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My
Treasure



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The Rosary, My Treasure

“That in all things



God may be glorified.”

(Holy Rule of St. Benedict)

Nihil Obstat ✠ Stephanus Schappler, O.S.B.
Abbas Coadjutor Im. Conceptionis

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Benedictine Convent of Perpetual Adoration
Clyde, Missouri



The Queen of the Holy Rosary

Promises Made by the Blessed Virgin to St. Dominic and Blessed Alanus in Favor of Those Devoted to Her Rosary



1. To all those who shall recite my Rosary devoutly, I promise my special protection and very great graces.

2. Those who shall persevere in the recitation of my Rosary will receive some signal grace.

3. The Rosary will be a very powerful armor against hell; it will destroy vice, deliver from sin and dispel heresy.

4. The Rosary will make virtue and good works flourish, and will obtain for souls the most abundant Divine mercies; it will substitute in hearts love of God for love of the world, and elevate them to desire heavenly and eternal goods. Oh, that souls would sanctify themselves by this means!

5. Those who trust themselves to me through the Rosary will not perish.

6. Those who shall recite my Rosary piously, considering its mysteries, will not be overwhelmed by misfortune, nor die a bad death.

7. Those truly devoted to my Rosary shall not die without the consolations of the Church or without grace.

8. Those who shall recite my Rosary will find during their life and at their death the light of God, the fulness of His grace and will share in the merits of the blessed.

9. I will deliver very promptly from purgatory the souls devoted to my Rosary.

10. The true children of my Rosary will enjoy great glory in heaven.

11. What you shall ask through my Rosary you shall obtain.

12. Those who propagate my Rosary will obtain through me aid in all their necessities.

13. I have obtained from my Son that all the members of the Rosary Confraternity shall have for their intercessors in life and death the saints of heaven.

14. Those who recite my Rosary faithfully are all my beloved children, the brothers and sisters of Jesus Christ.

15. Devotion to my Rosary is a special sign of predestination.



PART I

The Rosary, My Treasure



An Infallible Means of Obtaining Heaven



CHRISTIAN piety finds in the Rosary devotion a most fruitful and satisfying means of expression. Truly enlightened are they who know how to appreciate it. "This is the most precious treasure of the Vatican," once exclaimed the saintly Pius IX, showing to a band of pilgrims his be-

loved rosary. It is likewise your treasure, Christian soul. You possess nothing more beautiful, nothing more excellent: — nothing more **beautiful**, for the Rosary is the model and ideal of prayers, at once a prayer of praise, of thanksgiving and of petition; nothing more **excellent**, for the Blessed Virgin herself gave us this devotion, the practice of which has converted hundreds of thousands of heretics and mil-

lions of sinners, and has strengthened faith and love in the hearts of countless Christians.

The Rosary is the barometer, as it were, of Christianity. Wherever the Rosary devotion is cherished, the Catholic Faith is still in its vigor and reigns in the hearts and lives of Christians. On the other hand, wherever the Rosary is neglected or contemptuously cast aside, there the Catholic Faith has dropped to the freezing point, there pride and false education guide the heart. One who prays the Rosary cannot forget the mysteries of Redemption, for the Rosary prayers are not only a rule of faith, but they contain a summary of Catholic doctrine as well, and embrace all that a Christian should believe, hope for, love and practice. The Rosary is a perfect catechism. It teaches Christian truths exactly and completely, and illustrates them beautifully.

Truly, we may say that the **Rosary contains an infallible means for obtaining heaven.** An infallible means? Yes; the following incident will disclose the "infallible means" hidden in the Rosary: It is related that St. Edmund, Archbishop of Canterbury, when a boy of twelve years, was once walking through the field, reflecting on the Gospel passage, "Many are called but few are chosen" (Matt. xxii. 14). The uncertainty as to whether he

himself belonged to the small number of elect filled his heart with anxiety and apprehension. He begged God to reveal to him what he could do that he might surely attain salvation. Presently a wondrously charming boy approached Edmund, bearing on his forehead, in golden letters, the name **Jesus**. "If you wish," spoke the heavenly Youth, "to secure yourself against the assaults of the evil spirit, if you wish to obtain from God the necessary graces for a pious life and a happy death, meditate daily on a mystery of My Life, Passion and Death. This is an infallible means of obtaining the bliss of heaven." In no devotion can this be done so easily, so piously and so consolingly, as in the Rosary devotion.

May every **Hail Mary** you recite in the Rosary be like the crystal water of a limpid mountain stream, pure and fresh; not dark and muddy like the torrent of a rain-swollen river. The one is prayed with devotion and attention; the other with negligence and through routine. The one is truly a pure, fervent praise of Mary; the other a habitual, thoughtless, mechanical repetition. What a mild, joyful gaze the Queen of Heaven bends upon her clients who know how to pray the Rosary devoutly! She generously repays their devotion, recompenses it a hundredfold even here on earth. Consolation in suffering, health in sickness, conversion of obdurate

hearts, help at the hour of death — these and ever so many more heavenly gifts flow from the hands of our Mother Mary to the fervent clients of her holy Rosary.

Prejudices against the Rosary

Non-Catholics understand very little about things pertaining to the Catholic Church. The Rosary, especially has ever been a stumbling block to them. They cannot comprehend how intelligent human beings can practice such a “tedious” prayer!

When Queen Mary of Bavaria contemplated joining the Catholic Church, a Protestant minister held out a pair of beads to her, saying in an ironic tone, “Well, if your Royal Highness becomes a Catholic, you will have to pray the Rosary, too.” What was his surprise and vexation when the Queen replied, “Why, I already pray the Rosary every day!”

Strange as it may seem, not only Protestants, but even so-called Catholics, have their prejudices. They say, for instance, that the Rosary, on account of its constant repetition, is wearisome and stupefying. True, the Rosary may sometimes seem tedious; the fault, however, rests not with the Rosary, but with him who prays it. It is because he prays in a tedious, thoughtless, cold, distracted manner.

Others think the Rosary is suitable only

for children, old women, and simple-minded persons, but that educated, intelligent people can surely find no satisfaction in it. This opinion, too, is erroneous. The Rosary is indeed the prayer of the humble and the little ones, but it is likewise the prayer of the great and learned. For the little ones it is so simple that even the youngest can pray and understand it; for the great and learned it is so sublime that no one, not even the most intelligent, can fathom its mysteries.

Nowadays many Christians have forgotten how to pray, and especially how to meditate. The spirit of the world with all its pomp and glamor, its love of pleasure and gaiety, enthralls the hearts of many. The worldly spirit and the Rosary devotion can never agree. The world and the Cross, sensual pleasures and piety, will ever be in opposition. Wherever the spirit of the world reigns in a soul, the Rosary seems tedious and stupefying.

If we do not wish to be ruined by the spirit of worldliness, this evil spirit must be driven from our heart. Praying the holy Rosary will accomplish this in a very effectual manner.

The Threefold Antidote

The spirit of the world is threefold, and exercises power over the mind, heart and body. It is like a triple-headed serpent

which throttles numbers of Christians and ruins them. What weapon is capable of killing this gigantic serpent? Lo, it is the **Rosary**, which is also threefold in form. With invincible power it drives this hideous spirit-serpent from the heart.

The grace-abounding, **joyful Rosary** is directed against the **pride of life**, haughtiness, and revolt against the commandments of God. It shows us the Son of God in His unspeakable humility and abasement; it shows us the true God become incarnate, the Omnipotent as a weak, helpless Child; the Most High debasing Himself to an amazing degree of lowliness. A person who understands how to pray the joyful Rosary properly can hear from each mystery this exhortation of the Son of God: "Learn from Me, for I am meek and humble of Heart" (Matt. xi. 29).

Against the **concupiscence of the flesh**, against the sinful desires which degrade man from the sublime state of resemblance to God, and place him on a level with the beast, the **sorrowful Rosary** is directed. For it shows us the unutterable sufferings endured by our Savior in His agony, in His scourging, in His crowning with thorns, on the way to Calvary, and on the Cross. How dreadful was the martyrdom of Jesus in His most sacred Body, in His immaculate Flesh, for the sensual sins of mankind! Realizing these sufferings, how can

anyone still commit sins of the flesh, and thus pollute this soul purchased with the Precious Blood of Christ?

Against the concupiscence of the eyes, the insatiable craving for possessions and wealth, the glorious Rosary is directed. It shows us our Savior in His victory over death, in His triumphal entry into heaven, in the richness of His heavenly possessions, which He dispenses through the Holy Ghost. The glorious Rosary shows us the eternal, infinitely sublime possessions that await us in our beautiful heavenly home. If we walk the Way of the Cross with Jesus and Mary, we shall also be crowned by Jesus in union with Mary. Whoever contemplates the beauties of heaven will be filled with contempt for the passing goods of earth and with longing for the priceless treasures of eternity.

In taking certain food we find that at first we do not relish it, then we begin to like it, and finally discover in it a delicious savor. What is the reason? The palate at first was unaccustomed to it. Similarly, many Christians do not at first relish the Rosary; but if they will continue to pray it, they will like it; it will become their delight, and after they have once deeply penetrated its meaning, they will never relinquish it. The Rosary is one of the most popular of devotions because it is one of the most beautiful and most profitable.

The Rosary, a Key to Heaven

For many, the Rosary has become a key to heaven. By the frequent or daily recital of this beautiful prayer, they have gained victories over sin and temptation, have strengthened their faith, animated their hope and enkindled their charity.

A lay-brother was on his deathbed. His superiors asked whether he had any wish. "Only this one," he answered, "that you pray the Rosary for me when I am dying. Last night I dreamt that I had departed from this life. At the gate of heaven I saw a soul holding a large bunch of keys, but none of them would unlock the gate of paradise. Finally, in her dilemma she seized her beads, and lo! the Crucifix of the Rosary turned the lock. For this soul the Rosary was the key to heaven, and I hope it will be so for me also."

If the Rosary is to be a true key to heaven, our prayer must be like precious metal and costly jewels. For this, the sterling silver of **faith** is needed above all, then the emerald of **hope**, and finally the pure gold of **charity**. "He who does not believe shall be condemned" (Mark xvi. 16), says our Redeemer. The Rosary is in reality our expression of faith, with special prominence given to the greatest mysteries of our holy religion, the **great works of God accomplished by Jesus and Mary**.

In the Rosary, therefore, we have the

first and most essential part of the key to heaven, **faith**. Never did a person lose his faith who zealously prayed his Rosary. Faith, true Catholic faith, speaks from every word of the Rosary. Happy, therefore, is he who loves and prays the Rosary; he may confidently expect to be admitted into the heavenly city of God.

Hope is also a part of this key of heaven. The saints clearly realized that man, by his own strength, is utterly incapable of doing anything for his salvation, but God can do all things. "I despair — of myself," St. Philip Neri was accustomed to say, "but I hope in God." Yes, as long as we are children of the true Church and participate in her graces and sacraments, as long as we are aided by the Mother of God with her powerful intercession and maternal compassion, as long as our Redeemer with His Sacred Wounds and His love-glowing Heart dwells with us in the Most Blessed Sacrament, we have every reason to hope for eternal salvation.

What prayer can inspire us with more hope and confidence than the Rosary? It grants hope to the just, hope to the sinner; hope for pardon, hope for grace, hope for life eternal. In the Rosary, then, we possess the second part of the key to heaven, **hope**.

Charity is the third necessary part of the key of heaven. Without charity no one

can enter heaven. The Rosary touches the heart, it enkindles charity and devotion within the soul. A person who frequently prays the Rosary and finds that his heart does not gradually become filled with love for Jesus and Mary, must indeed pray with great thoughtlessness.

The Rosary contains, in truth, the third, the most precious part of the heavenly key – **charity** – which will easily open every gate of paradise. Verily, the Rosary is a most wonderful key to heaven, a most excellent devotion, composed of the most beautiful and magnificent prayers, as the succeeding pages will unfold to you.

The Rosary, a Source of Grace

The holy Rosary is a living fountain of grace. One of the first graces issuing from it is **conversion**. Alas! there are sinners everywhere, yes, multitudes of them. If we wish sinners to be converted, we must zealously pray the Rosary and beg Mary to interest herself graciously in their welfare.

On February 11, 1853, Our Lady appeared upon the rock of Massabielle, in France, now famous throughout the world as the shrine of Lourdes. In her clasped fingers she held a rosary of snow-white beads on a golden chain, and her message to the little peasant girl, Bernadette Soubirous, was: "Pray the Rosary for the con-

version of sinners." Eighteen times the Virgin appeared, and each time the Rosary was prayed. The words of the Mother of God were not for Bernadette alone; they were an appeal to the whole Catholic Church to pray the Rosary for the conversion of the sinful world.

St. Clement Hofbauer (1751-1821) relied with unswerving confidence on the Rosary to effect the reconciliation of wayward souls. He used to say, "When I am summoned to a sick person who I know is unprepared or will not hear of confession, I pray the Rosary on the way and everything goes according to my wishes when I arrive at the patient's home. The Mother of God never denies me assistance when I invoke her with fifty or one hundred and fifty **Hail Marys**. It is not her wont to fail."

The Rosary, a Source of Comfort in Trials

The human heart is often afflicted with trouble and sorrow. Most persons enter the matrimonial state amid singing and dancing, vainly imagining they have found heaven on earth. For a few years, perhaps, things go well, but in most instances crosses and trials are not wanting. Sickness, financial reverses, care and anxiety afflict the soul and cloud the horizon of happiness.

The father of a certain family though

very kindhearted, at times drank to excess, and when in this state, frequently came home late at night very ill-tempered. On such occasions the mother was filled with anxiety lest an accident befall him. The children trembled because they saw their mother's anxiety and dreaded to see their father angry. Whenever the father did not come home for the evening meal, the mother would call the children before going to bed and say, "Papa will come home late tonight. I am so worried! Let us pray the Rosary so that he may not meet with an accident." Mother and children would then pray the Rosary fervently. After reciting her beads the mother would say: "Now, the Rosary has relieved my heart!" A like strength and consolation has flowed into the soul of many a poor mother while invoking the Heavenly Queen.

The Rosary Moulds Men of Character

Anyone who is urged by praiseworthy ambition to become a man of character, who desires to draw God's blessing upon his labors, who desires to lead a truly Christian life and to die a happy death, should zealously pray the Rosary in honor of the Mother of God.

A young page of high nobility once escorted Napoleon I to a theatre. The emperor, however, was but slightly interested in the play that was being staged;

he had little taste for the fictitious and imaginary. While gazing about, he observed that his youthful attendant was evidently not more concerned about the performance than he himself. The page sat with downcast eyes, and seemed to fumble with something hidden beneath his coat. Being curious to know what it was, Napoleon seized the youth's hand and found it held — a rosary!

The page had been surprised at praying his beads, and in the theatre! During this epoch of history, the Rosary was not very highly thought of, and the youth expected nothing less than a sharp reprimand. But instead, Napoleon remarked, "You will be the right kind of man some day. Continue, my boy, I shall not disturb you anymore." And, in fact, the youth did become the "right kind of a man." He became the bishop of Besancon, where in piety and active charity his memory lives to this day. His name was Rohan Chabat, Prince of Leon.

By praying the Rosary, Daniel O'Connell (1775-1847), an illustrious Irish orator, conquered the tyranny of his country's oppressors. For more than ten years this noble Catholic fought in the English Parliament to gain Catholic emancipation and to break the chains wherewith the British held Ireland's seven millions of Catholics fettered. In this combat for the great

cause of his country and his Church, O'Connell stood in need of faithful, powerful helpers. At first he found few or none at all in the English Parliament, and so he turned to the Mother of God for aid. While his opponents were engaged in a violent dispute over his arguments, the great emancipator prayed the Rosary in a corner of the parliament hall.

A Powerful Aid in Need

The Rosary aids in bodily needs as well as in spiritual dangers. Thousands of books could be written telling of the wonderful protection of the Queen of the most holy Rosary.

During the Thirty Years' War, the Queen of the holy Rosary gave touching proof of her powerful maternal protection. In the parish church of Mumerstadt, a Catholic town in the Rhine Province, there is a most beautiful picture of the Virgin Mother with the Infant Jesus. Two cannon balls hang beside the altar of Our Lady as a votive offering. One day the enemy advanced to bombard the town, which was fortified by double walls. Cannons were mounted on the neighboring heights, and all day long the bombardment continued. In this extreme distress, the members of the Confraternity of the Holy Rosary, amidst imminent peril, held a procession in honor of their patroness and protectress.

How devoutly must the Rosary have been prayed amid the thundering of the cannon! Aid, immediate, effectual aid, was needed, if the inhabitants of the town were to be spared from death and destruction.

Suddenly, Mary, the Queen of Heaven, appeared above the walls in radiant splendor. She was robed in white and wore a mantle of heavenly blue. Immediately the roaring of the cannons ceased. The soldiers, who were already advancing with scaling-ladders and pitchrings, drew back and, forced by a mysterious, terrifying power, retreated. So quickly were the invaders routed that the next day no enemy could be seen or heard for miles around.

To many of us, life often resembles a prolonged thirty, forty, or fifty years' war. A hostile commander, that is, **our predominant passion**, with all kinds of military forces of bad habits, evil desires and dangerous temptations, with the heavy artillery of concupiscence of the eyes, concupiscence of the flesh and pride of life, advances toward our poorly fortified heart to cast into it the firebrand of covetousness, to drag it into sin and take it by storm. Happy he who in this dreadful, unequal combat has powerful allies, above all in the merciful Heart of our Savior, and of the Queen of the most holy Rosary. The evil spirit is afraid of the Rosary, and many would never have lost their eternal

salvation had they learned to use this weapon. Let us never, never forget, the **Rosary is a key to heaven, an inexhaustible fountain of graces, comfort and blessings; it moulds men of character, helps in thousands of spiritual needs and temporal dangers during life, and particularly in the struggle of our last agony.**

The Rosary Affords Efficacious Aid to the Suffering Souls

It was revealed to St. Bridget and other saints that purgatory is Mary's kingdom, wherein she has been given all power. On her, to a great extent, depends the deliverance of the holy souls. It is Mary's ardent desire that we pray the Rosary often for her suffering children, for the holy Rosary, the source of so many graces to the living, is also singularly efficacious in relieving the faithful departed. There is, indeed, no prayer more effectual in shortening the pains of the beloved departed than the constant and fervent repetition of the Rosary.

Of this we have a touching proof in the life of Ven. Mother Frances of the Blessed Sacrament. From her infancy, this pious soul had a consuming desire to release the suffering souls and to assist them. Besides works of penance and charity, she daily recited the Rosary, which she called her **almoner**. In recompense, God frequently

permitted souls to visit her. Sometimes they would enter the cell of their benefactress, and if they found her praying the Rosary, they would take her hands and kiss them lovingly, as the instruments of their deliverance.

Because of the many indulgences attached to this form of prayer, the Rosary is of greater efficacy for the poor souls than many other prayers, for it has power to lighten and shorten their suffering.

More precious by far than silver and gold in the eyes of worldings is the Rosary to the poor souls. This prayer, when offered for them, is an urgent supplication which may not easily be denied. Fifty times in a single Rosary the pleading petition "pray for us" is repeated, which in this instance means "pray for the poor souls." And this petition is directed to the most powerful Mediatrix whom the poor souls have in heaven — the holy Mother of God. So impetuous a petition the most clement Virgin will surely not refuse.

The precious treasure of the Rosary is ever at our disposal. We may apply it at pleasure to pay the debts of the suffering souls in purgatory, among whom may be our parents and dearest friends. Oh, let us hasten to their relief.

The Family Rosary

For centuries the beautiful custom of the Family Rosary flourished in Catholic

homes. Everywhere it was the custom for fathers and mothers to kneel with their children and any other members of the household each evening at bedtime and recite the Rosary together. The Rosary was often followed by the Litany of the Blessed Virgin. This pious practice brought untold blessings to homes, and was the means of molding the children into true Christian men and women, who when they left the parental roof went forth as staunch Catholics, whose firmly rooted faith was not to be shaken by the views of free-thinkers and false philosophers; Catholics who **lived** their faith and did not lightly leave off the practice of virtue and their Christian duties under the influence of worldly doctrines and example; Catholics who were not afraid to defend their Faith when need arose. In homes such as these innumerable vocations to the priesthood and religious life were fostered. May not the decline of vocations so keenly felt in these later years be traced to the decline of the Family Rosary?

Though a goodly number of fervent Catholic families still keep up the beautiful practice of the Family Rosary, it is regrettable that it has fallen into disuse among the majority of Catholics. Some look upon it as unconventional; some neglect it because of work or various forms of recreation which take the individual mem-

bers of the family away from the home evening after evening and make it inconvenient and impractical. Others again neglect it from sheer indifference. The sad outcome of this neglect of prayer in the family is everywhere manifest today in the broken homes, in the delinquency of youth, and in the lawlessness and lack of respect for authority now so prevalent.

The restoration in the home of the spirit of religious faith and its fervent practice is a crying need of our day. Realizing that the Rosary is one of the surest and easiest means to accomplish this end, a zealous young priest in 1942 began a Crusade to restore the Family Rosary to the homes of America. He has succeeded in getting thousands of families to pledge the daily recitation of the Rosary and is at present furthering the work through various means, such as radio broadcasts, dramatic presentations, circulars and addresses. People of all classes have taken an active interest in the Crusade and have lent their help to bring to neglectful Catholics the realization of the necessity of the Family Rosary and its inestimable value in teaching and aiding men and women to live Christian and saintly lives in their homes, in their offices, in their workshops, and in their social gatherings, in imitation of Christ and His Blessed Mother.

The daily recitation of the Rosary in

the home circle teaches the members of the family to see God in all that happens in life, to think of Him reverently, to look up to Him trustingly, to acquiesce lovingly in all that He sends or permits, and to find the whole of life bright with His presence, and filled with love, joy and peace. May America and all the world hasten to restore to the home the beautiful practice of the Family Rosary!

May God grant this Crusade a worldwide success so that the faithful everywhere may seize and hold fast to this anchor of salvation in the days to come! Where the Family Rosary now flourishes, may the heads of families continue to preserve inviolate this sacred and beautiful custom; where it has been neglected, may it be restored; and where it never existed, may it be introduced at once.

The famous Bishop Martin of Paderborn, in urging the devout recitation of the Family Rosary, once exclaimed: "Every house thus blessed becomes a citadel of the Church against the assaults of immorality and irreligion. Despite all the assaults of hell, the Catholic Faith will be preserved in families, and Christian life flourish by this means."

Family Rosary Praised by the Popes

The Popes have repeatedly stressed the need of a renewal of the practice of the

Family Rosary. Pius IX urged its recital every evening as a sure means to secure the blessings of heaven. Pope Pius XI asked specifically for the Family Rosary, and presented rosaries to bridal couples who visited the Vatican. Pope Pius XII has continued this practice and on many occasions has commended the Family Rosary, reminding his hearers of the special promise attached to prayer where several are gathered together in God's name.

“The Rosary is the mystic crown which Christian people place every day on the queenly head of the Mother of God. It is certainly the most beautiful flower of human piety and the most beautiful source of heavenly graces. **This prayer is perfect because of the praise it offers, because of the lessons it imparts, because of the graces it obtains and because of the triumphs it achieves.**” — **Benedict XV**

“The Holy Rosary not only serves admirably to overcome the enemies of God and religion, but is also a stimulus and spur to the practice of evangelical virtues which it injects and cultivates in our souls. Above all, it nourishes the Catholic Faith, which flourishes again precisely in opportune meditation of the sacred mysteries, and raises minds to the truths revealed to us by God.” — **Pius XI**

PART II

The Rosary, the Bulwark of the Church



History of the Rosary Devotion

HELL, enraged against the Mystical Body of Christ, has at different times mustered its forces to make a fatal assault on the Catholic Church. But Christ, her Head and Divine Founder, has marvelously come to the aid of the Church in each great tribulation. He has forestalled the coming attack, and at several critical periods He has been pleased, through His august Mother, the Queen of the universe, to crush the head of the infernal serpent. Thus, in one of the saddest ages of the history of the Church, the Blessed Trinity, through the intervention of Our Lady, destroyed heresy and re-established the kingdom of Christ.

The twelfth century was approaching its close when a new heresy plunged the Church into bitterness and grief. The Albigenses taught their pernicious errors not only in France, but in other quarters of the Latin world. They carried everywhere the terror of their arms, and, far

and wide, strove to rule by massacre and devastation.

Pope Leo XIII, in the first of his encyclicals on the Rosary, thus describes the manner in which God came to the rescue of His holy Church: —

“Our merciful God raised up against these fierce enemies a most holy man, the illustrious parent and founder of the Dominican Order. Great in the soundness of doctrine, in the example of his virtue, and in his apostolic labors, he undauntedly proceeded to attack the enemies of the Catholic Church, not by the force of arms but by that devotion which he was the first to institute, under the name of the holy **Rosary**. In this he wholly trusted; and by his preaching and that of his brethren, he spread it throughout the length and breadth of the earth.

“Guided by Divine inspiration and grace, he foresaw that, like a most powerful weapon, this devotion would be the means of putting the enemy to flight and of confounding his mad impiety and audacity. In fact, such was its result. Thanks to this new form of prayer, — when adopted and carried out as instituted by the holy Father Dominic — piety, faith and unity began to return. The projects and devices of the heretics fell to pieces. Many wanderers returned to the way of salvation, and the wrath of the impious

was checked by the arms of those who, in defense, had determined to resist them."

According to tradition, it was the Blessed Virgin herself who charged St. Dominic with the mission of propagating the Rosary devotion, promising him that by means of the Rosary, virtue would flourish, vices be extirpated, heresy destroyed and Divine grace obtained. This promise of our Heavenly Queen has been fulfilled throughout the centuries.

Revival of the Rosary Devotion

In the fifteenth century, when the people's first ardor for the Rosary had slackened, the Mother of God raised up Blessed Alanus de Rupe, who in the spirit of his holy father, St. Dominic, zealously championed and defended the holy Rosary. Blessed Alanus wrote many beautiful tracts on devotion to the Rosary and was favored with visions in which the Blessed Virgin revealed to him its power and excellence. The Blessed Virgin urged her devoted client to preach the Rosary with great zeal and to exhort all the faithful to recite it devoutly. At the same time she directed him to encourage the religious of his Order to do likewise.

By this revival of the holy Rosary our Heavenly Mother gave Christendom a powerful means to avert a new devastation which threatened it in the sixteenth cen-

ture. Here, again, we quote from the first encyclical of Pope Leo XIII on the Rosary:

“In the sixteenth century, also, the efficacy and power of this devotion were wonderfully shown. The vast forces of the Turks at that time threatened to impose the yoke of superstition and barbarism on nearly the whole of Europe. The Sovereign Pontiff, St. Pius V, after arousing among all the Christian princes the resolution for a common defense, above all strove with the greatest zeal to obtain for Christendom the favor of the most powerful Mother of God. This noble example, before heaven and earth, rallied around him, in those times, all the minds and hearts of the age. Christ’s faithful people then prepared to sacrifice their blood and their lives for the safety of their Faith and country. They went forward fearlessly to meet their foe near the Gulf of Corinth. At the same time, those who were unable to take part in the conflict formed a pious band of supplicants, who called on Mary and unitedly hailed her, again and again, in the words of the Rosary, imploring her to give the victory to their companions who were engaged in battle.

“And our Sovereign Lady granted her aid; for, in the naval battle near the Echinades Islands, the Christian fleet gained a magnificent victory, in which, with slight loss to itself, it routed the enemy with

great slaughter.* It was to preserve the memory of this great boon that the same most holy Pontiff desired that a feast in honor of Our Lady of Victories should celebrate the anniversary of so memorable a struggle. It is this feast which Gregory XIII dedicated under the title of "The Most Holy Rosary."

Though the Turks greatly outnumbered the Christians in this struggle and had to their advantage a greater number of ships and a favorable wind, they nevertheless suffered a crushing defeat. For the Christians were aided by an invisible power — the irresistible power of the Queen of the most holy Rosary.

Twice during the eighteenth century the Turks renewed their attacks, but both times they were repelled. Each time it was on a feast of Mary, after the Rosary had been prayed with great confidence.

Hope of Our Century

The period in which we now live greatly resembles those stormy days when St. Dominic preached the Rosary devotion as the last means of bringing peace, charity and reconciliation to mankind. All who understand the trend of our times are filled with dread for the future. However, let us take courage, for Holy Church, destined by God to bestow happiness upon

*This battle is perhaps better known as the Battle of Lepanto.

all nations of all ages, holds ever in readiness the proper remedies to meet and heal the evils of the world's various epochs. During the last fifty years, Holy Church has never wearied of encouraging us in every possible manner to love and venerate the Sacred Heart of Jesus, to love Holy Communion and receive It frequently, and pray the Rosary.

Our time suffers from the great evil of inordinate desire for pleasure, from coldness and indifference toward heavenly things, from hatred among nations which has been fomented by a godless press. To combat these harmful influences, Holy Church offers us the Rosary as our weapon. The Rosary devotion proved the salvation of previous ages: **it will also aid the children of God in our trying times.**

At his death, St. Dominic's task was not yet accomplished. To St. Catherine of Siena was once shown the greatness and glory of St. Dominic, and it was revealed to her that he would preach to the end of the world. And indeed the voice of St. Dominic has powerfully re-echoed throughout the world, inviting the faithful to pray the Rosary. In 1878, God gave to the Church in Leo XIII a Pope imbued with the true spirit of St. Dominic. Even at his election Our Lord wished to reveal this, for, in a vision, a highly privileged nun beheld the newly consecrated Pontiff with

St. Dominic standing beside him.

Where in the history of Christianity do we read of a more zealous promoter of this beautiful devotion, a more fervent client of the Rosary, than Leo XIII, the great Pope who consecrated the month of October to the solemn recital of this sublime form of prayer! Not once or twice only did this Father of Christendom raise his voice in praise of the holy Rosary, but he addressed to the bishops of the world and to the faithful no fewer than twenty encyclicals and briefs exhorting them to pray the Rosary.

This same Pontiff directed that the invocation, "Queen of the Most Holy Rosary, pray for us" be added to the Litany of Loretto. "How glorious," he wrote, "and how precious (to the Church) will it be when in cities, in towns, in places of business, on land, on sea, to the very limits of the Catholic world, hundreds of thousands of pious souls, in united praise and petition, with one heart and one voice, at every hour, unanimously greet Mary and hope all things from Mary" (Encycl. Sept. 22, 1891). As Pius X admonished Catholics to receive Holy Communion daily, so before him, Leo XIII admonished them to pray the Rosary daily, or at least three times a week.

Pope Pius XI was likewise ardently devoted to the Rosary. He prayed it daily,

no matter if urgent and numerous duties compelled him to postpone this beloved exercise to a late hour. Moreover, he lost no opportunity to urge others to do likewise. His last encyclical, issued on the eve of the month of the Holy Rosary, 1937, was devoted to the Rosary and its recitation as a weapon to be used in combating modern evils. In this encyclical the Holy Father expressed his earnest desire that the Rosary be recited in a special manner during the month of October as a crusade against the insane efforts of the enemies of God to destroy the Catholic Faith and to send mankind to perdition.

"The Holy Virgin," he wrote, "who once victoriously drove the terrible sect of the Albigenses from Christian countries, now suppliantly invoked by us, will turn aside the new errors, especially those of communism, which reminds us in many ways, in its motives and misdeeds, of the ancient ones. And as in the times of the Crusades in all Europe there was raised one voice of the people, one supplication, so it is today: in all the world, in the cities and even the smallest villages, united with courage and strength, with filial and constant insistence, the people seek to obtain from the great Mother of God that the enemies of Christian and human civilization be defeated, and that thus real peace may shine again over tried and straying

men. If, then, all will do this with due disposition, with great faith and with fervent piety, it is right to hope that as in the past, so in our day, the Blessed Virgin will obtain from her Divine Son that the waves of the present tempests be calmed and that a brilliant victory crown this rivalry of Christians in prayer."

This, then, is the weapon given in our days to the children of the Faith against the rage of hell which seeks to annihilate the Church. Mary desires to be venerated as Queen of the holy Rosary. She wishes to bestow graces and blessings upon those who pray it, and to confound the enemies of salvation. She has begged for the recitation of the Rosary in various apparitions. As previously mentioned, she appeared eighteen times to St. Bernadette at Lourdes in the last century and urged the recitation of the Rosary as a means of bringing about the cure of the world's evils. Six times, from May 13, 1917, to October 13 of the same year, she appeared to three little shepherds at Fatima in Portugal, and repeatedly urged upon them the necessity of saying the Rosary if the world were to find true and lasting peace. Not only did she plead for a renewal of the practice of the Rosary devotion, but in her last apparition she commanded that everyone should say the Rosary in order to bring the world back to God. "They

MUST say the Rosary!" she exhorted. Yes, the Rosary is Our Lady's own fifteen-point peace program which will infallibly prove successful, because of all creatures she is nearest to the Triune God and can unerringly point out what sinful mankind must do to return to Him.

PART III

Beauty of the Rosary Prayers

AS AMONG all books Holy Scripture is the most excellent, so among prayers the Rosary is the most magnificent. It is among prayers what the sun is among the stars. **The Rosary prayers are the most sublime and the most efficacious we can utter:** 1. Because of their origin; 2. Because of their contents; 3. Because of their beauty and power. The entire Rosary consists of one hundred fifty **Hail Marys**. It begins with the **Apostles' Creed**; each of the decades is preceded by the **Our Father** and concludes with the **Glory be to the Father**, the beautiful doxology which the liturgy of the Church has borrowed from the liturgy of heaven.

The fifteen decades of the Rosary are

prayed, as taught by St. Dominic, in honor of the fifteen principal mysteries of the Redemption in which the Blessed Virgin participated most intimately. Her life was so closely interwoven with that of her Divine Son that the joys and sorrows of Jesus were also those of His most holy Mother, and she, as Queen of heaven, now has the greatest share in the glory of her Divine Son.

How to Say the Rosary

Make the Sign of the Cross: In the Name of the Father and of the Son and of the Holy Ghost. Amen.

(1) While holding the Crucifix in the hand, recite the Apostles' Creed.

The Apostles' Creed. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, Our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

(2) On the first large bead, recite the **Our Father**.

Our Father who art in heaven, hallowed be Thy Name: Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

(3) On the three small beads recite the **Hail Mary** for an increase of faith, hope and charity.

Hail Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, Jesus Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

(4) On the large bead, recite the **Glory be to the Father**.

Glory be to the Father, and to the son and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

Call to mind the first Mystery and reflect a moment upon it; then recite on the same large bead the **Our Father**.

(5) On the ten small beads, recite the **Hail Mary**, keeping in mind the mystery.

(6) On the large bead separating these

ten small beads from the next ten, recite the **Glory be to the Father**. In each of the following decades continue as in the first: Recall the Mystery, then say the Our Father, the ten Hail Marys and the **Glory be to the Father**.

Explanation of the Rosary Prayers

The Apostles' Creed

We begin with the **Sign of the Cross**, which embodies the essentials of the **Creed**, and the **Creed** is the root of all supernatural life. The first requisite is **faith**; whoever desires to come to God must believe and must pray.

The **Apostles' Creed** embraces all the Christian truths, the greatest mysteries of our holy Faith; it is therefore most fittingly chosen for the beginning of the Rosary. While we pray it, the eternal truths pass before our minds like rays of light, and the profession of our faith is without doubt the best preparation for our prayer.

There is a deep, interior connection between the Rosary and the **Creed**. The few, concise sentences of the **Creed** are developed in the Rosary. The words: "conceived by the Holy Ghost, born of the Virgin Mary," develop into the joyful mysteries. The words: "suffered under Pontius Pilate, was crucified, died and was

buried," constitutes the mysteries of the sorrowful Rosary. The words: "arose again from the dead, ascended into heaven," comprise the glorious mysteries. Therefore, in reality, the Rosary is simply a development of the **Apostles' Creed**. From it buds and blossoms a tricolored wreath: the **white roses** of the joyful mysteries, the **red roses** of the sorrowful, and the **golden-yellow roses** of the glorious mysteries.

The Our Father

The **Our Father** precedes each decade of the Rosary, like a precious pearl to which the **Hail Mary** is attached. Human lips cannot frame a prayer that will appeal more strongly to our Heavenly Father than the prayer which was taught by our Divine Redeemer Himself. He who gave us the life of grace also teaches us how to pray, how to preserve this life. The **Our Father** is short, that it may be learned by all; it is instructive and intelligible to ordinary persons and full of mysteries for the learned; it comprises all our duties toward God and our neighbor. It was appropriately called by Tertullian, in the fourth century, "a summary of the whole Gospel" and it also summarizes the psalms. St. Chrysostom says, "Whosoever does not pray as Our Lord prayed is not His disciple: the Father hears the prayers of His Son." St. Augustine writes, "Every **Our**

Father prayed well effaces venial sins; the seven petitions heal the seven falls referred to in Holy Scripture. Let us therefore prefer the **Our Father to all other prayers.**"

St. Hugh, Bishop of Grenoble, prayed the **Our Father** many times during the day, not omitting it even during illness. On one occasion he had frequently repeated it during a night in which he suffered greatly; his servant remarked that it was too much of a strain and would certainly exhaust him. "Oh, no," replied the holy Bishop, "the repetition of this beautiful prayer comforts and strengthens me."

Our Father! — What reverence, what confidence, what love these words should infuse into our hearts! God, **our Father** — and Christ Himself desires that we call Him by that name! How pleasing to the ears of the Heavenly Father, our Creator, must be these words, uttered by the lips of His children! How beautifully is the fraternal love we should have for one another thereby expressed!

Who art in heaven — Our future home, where we shall live forever in the company of the saints.

Hallowed be Thy Name — In heaven, by the angels and saints who constantly sing **holy, holy, holy**; on earth, by all mankind, that the Name of God may be everywhere known and loved, and that through it we also may attain unto holiness.

Thy kingdom come — May God reign in us through His grace here on earth, as He reigns through His glory in heaven. May the kingdom of Christ be extended to all parts of the world!

Thy will be done, on earth as it is in heaven — Let us dwell on the thought of doing the will of God on earth as the angels and saints do it in heaven. This one petition embraces all perfection. Let us submit our will absolutely to the will of God; let us put no obstacle to the working of God's will in us, that it may be done in us and by us.

Give us this day our daily bread — Daily bread for the body, daily Heavenly Bread for the soul — Holy Communion, and God's grace.

Forgive us our trespasses, as we forgive those who trespass against us — Of how many sins are we daily guilty! Oh, may God pardon them! We shall willingly confess them, forgive our neighbor and make atonement.

Lead us not into temptation — As we must live in a world which has become a permanent occasion of sin, may God strengthen our will to resist temptation and remove the occasions of sin.

Deliver us from evil — From sin, the only evil on earth; and in the world to come, from eternal death.

Amen — I believe that Thou, O God, wilt hear my prayer, as I petition, “so be it.” The prayer full of faith is heard.

All the attributes of God are signified in the **Our Father**; it contains the remedies against sin and the practice of all virtues. The more frequently a person prays it, the more he draws therefrom and the more he refreshes himself at this clear fountain of salvation which has sprung from the Heart of the Heavenly Father.

The Hail Mary

The principal prayer of the Rosary is the **Hail Mary**, repeated one hundred and fifty times. The multiplied **Aves** are the roses twined one after another into the wreath of Mary's psalter. The Angelical Salutation is the message of joy brought by the Archangel Gabriel to our fallen world so needy of redemption, continued by St. Elizabeth, and concluded by Holy Church for the supreme praise of the Mother of God.

The **Hail Mary** contains the whole doctrine regarding the Blessed Virgin. It introduces the mysteries of the Incarnation and the Redemption; it contains the hope of the patriarchs and prophets, the faith of the Apostles, the strength of the martyrs, the purity of virgins. It is the new canticle of the New Testament. It is the

dew of heaven for the soul; the joy of angels, the consolation of the poor souls, the terror of hell. "For each salutation of Mary, you will receive a grace from her," says St. Bernard. This salutation brings blessings upon families such as were effected at the salutation of St. Elizabeth.

If you are in the state of sin, a child of Eve, then exclaim **Ave**, and you will become a child of Mary. If you are in darkness, then exclaim, "**Mary**" and this name, which signifies light, will illuminate you and show you the right way as the Star of the Sea. If you stand in need of graces, then call upon Mary, **full of grace**; she is full of grace for you and for all.

If you feel abandoned by God, oh, then exclaim, **the Lord is with thee!** With Mary you will always find your God. If you fear to be under the curse of God through sin, then exclaim, **blessed art thou among women.** Mary has taken away the curse and changed it into blessing; whoever is with Mary is also blessed among mankind.

If your soul hungers and thirsts, call to Mary, **blessed is the Fruit of thy womb, Jesus.** Mary will give you the Bread of Heaven containing in Itself all sweetness, the Fruit of the Tree of Life which bestows life eternal.

If you are striving for sanctity, for progress in the life of virtue, exclaim "**Holy Mary, thou art the fulness of holi-**

ness, from whom we draw eternal life." For she is the **Mother of God** and our Mother, our intercessor, our mediatrix, who obtains for us the forgiveness of all our sins.

Pray for us sinners, Mary is the refuge of sinners, and it has never yet been known that anyone was left unaided by her, especially now, in this valley of tears, in this sinful world where the soul is surrounded by countless dangers; and afterwards, at the hour of our death, when Satan redoubles his rage, when there is question of the final decision for our happiness or reprobation.

Once St. Mechtilde said to our Blessed Lady, "Ah, sweetest Queen of Heaven, would that I could greet thee with the sweetest salutation that ever a human heart has been able to conceive." Instantly the glorious Virgin appeared to her, bearing on her bosom the **Hail Mary** written in letters of gold.

"A salutation more sublime than this, no man has yet conceived," she said, "nor can anyone greet me more sweetly than he who salutes me with that reverence wherewith God the Father greeted me with **Ave**, electing me through His omnipotence to be free from every woe of the guilt or punishment of sin. The Son of God, likewise, so illuminated me with His wisdom that I am the exceedingly bright star light-

ing up heaven and earth. This is symbolized by the name **Maria**, which signifies 'Star of the Sea.'

"The Holy Ghost, too, by penetrating me with His Divine unction, made me so full of grace that whoever seeks grace through me shall find it. This is signified by the words 'full of grace.' In the words 'the Lord is with thee,' I am reminded of the unutterable union and operation which the whole exalted Trinity accomplished in me when It so united the substance of my flesh to the Divine nature that God became man. The joy and bliss I experienced at that hour no human being can possibly realize.

"By the words 'blessed art thou among women,' every creature acknowledges and testifies with admiration that I am blessed and exalted above all creation, whether of heaven or of earth. By the words, 'blessed is the Fruit of thy womb,' praise and exaltation are rendered to the most magnificent Fruit of my womb, the Divine Word, who vivifies, sanctifies and blesses all creatures forever." Such is the **Hail Mary**, the prayer most often on Catholic lips after the **Our Father**.

The Glory be to the Father

Adding the **Glory be to the Father** to the mysteries is an imitation of the prayer of the psalms, where it is repeated after

each psalm as a symbol of the eternal **Gloria and Sanctus.**

The holy Evangelist St. John pictures to us the throne of God in heaven surrounded by the angels and saints, praising and magnifying the Lord. We unite our voices with those of the blessed inhabitants of heaven when we pray this sublime act of praise.

All our actions should be performed for the greater honor and glory of God. It is a pious custom to bow one's head whenever the **Glory be to the Father** is said; this is to indicate the sentiments of great reverence and profound humility which should penetrate us. Humble acknowledgment of our own unworthiness, of our misery and nothingness, is the best sentiment for prayer.

Meditation, the Soul of the Rosary

How beautiful and sublime are the Rosary prayers! But to make these prayers perfect, **meditation or silent reflection** on the different mysteries of the life of Jesus and His holy Mother should accompany the **Hail Marys.** This devout meditation on the mysteries gives to the Rosary its full value. The whole wonderful life of our Savior and the Blessed Virgin, from the moment of Our Lord's incarnation to the great day when He crowned His Virgin Mother in heaven, should be brought be-

fore the eyes of the soul as a picture harmonious and comprehensible to everyone.

Too little stress is generally laid upon the **importance of meditation**, which, in reality, constitutes the very life and soul of the Rosary. The true nature of the devotion of the holy Rosary is contained in seriously **thinking** of the mysteries and in the pious affections our thinking excites in our heart. This devotion does not consist nor was it ever intended to consist, in a mere vocal repetition of the **Our Father** and **Hail Mary**, together with a mechanical fingering of the beads. The Rosary has two parts as it were, a **body** and a **soul**. The **Our Fathers** and **Hail Marys** and the beads form merely what one may call the **body** of the Rosary; while the meditation is its very life and **soul**. For it is by **meditation** that one strikes out sparks of love from the heart, and it is in the **affections** of the heart that the real **value** of the Rosary is found.

What makes the sublime devotion of the Rosary so insipid and tedious to many Catholics is the fact that meditation plays little or no part in its exercise, as it should if it is to be truly fruitful.





Reflections on the Mysteries of the Rosary

A good method of praying the Rosary with meditation, and therefore with profit, is to make as it were, a "moving picture" of each mystery, considering a new detail with each *Hail Mary*. Before each decade, pause for a few moments to fix the mystery in mind; then follow it step by step as you pray the *Hail Marys*. For this, the following condensed narratives of the various mysteries will be helpful. Each sentence presents a "word-picture" to your imagination, upon which you may dwell while reciting the *Hail Mary*. If one point holds your attention, dwell on it during several *Hail Marys*. The recitation of the Rosary in this way will mean a quarter of an hour spent with Jesus and Mary — a quarter of an hour of faith and love.

When we speak of praying the Rosary, we generally refer to the recitation of five decades. The *complete* Rosary consists of fifteen decades, divided into three parts, honoring the *Joyful*, the *Sorrowful*, and the *Glorious* mysteries in the lives of Our Lord and His Blessed Mother.

Joyful Mysteries

Prayed on **MONDAYS** and **THURSDAYS**, and on **SUNDAYS** from beginning of **ADVENT** till **SEPTUAGESIMA** Sunday.

I: Annunciation

Incarnation of the Son of God

The holy Virgin has longed most ardently from her very infancy for the coming of the Messiah. The angel salutes her as "full of grace" and announces to her that she is to be the Mother of the Redeemer. Having consecrated her virginity to God, Mary hesitates; then the angel dispels her doubts, saying, "The Holy Ghost shall come upon thee." Full of love, and obedient to the will of God, Mary responds, "Behold the handmaid of the Lord." The incarnation takes place. . . Oh, the great joy of the Blessed Trinity, of the angels, and the just in limbo! . . . Mary is in constant adoration of the Son of God incarnate in her bosom. How great is the dignity of the Blessed Virgin and the abasement of the Son of God dwelling within her.

II: Visitation

Mary hastens to visit her cousin Elizabeth. Adoring angels accompany her. Consider the deep recollection and adoration of Mary during this journey. The Virgin-Mother arrives in Hebron. Elizabeth salutes her and little John leaps for

joy and is sanctified in his mother's womb. Elizabeth praises Mary, "Blessed art thou among women." Mary sings the **Magnificat**. Mary is full of kindness and charity toward Elizabeth. St. John the Baptist is born. Zachary chants the **Benedictus**.

III: Nativity of Our Lord

St. Joseph with his blessed Spouse goes to Bethlehem. Consider the fatigues and hardships of the long, weary journey for Mary in her blessed condition; also, her interior union and recollection with Jesus. Mary and Joseph find no shelter in Bethlehem. The miraculous birth of Jesus takes place in the stable. Mary remains a virgin before and after childbirth. Mary and Joseph adore the Heavenly Infant. The angels adore Jesus and announce the good tidings to the shepherds. The Wise Men also come to adore the new-born Savior. The Holy Family lives a hidden life in the grotto for forty days.

IV: Presentation of Jesus in the Temple

Mary humbly and obediently submits to the law of purification. Mary and Joseph journey to Jerusalem and enter the temple, praising and adoring. Mary presents her Child. The Most Holy Trinity looks with complacency on the offering of Jesus. Mary is willing to sacrifice her Divine Babe. Simeon receives the Infant from Mary and recognizes his Redeemer.

He offers the Child and foretells to Mary that the sword of sorrow shall pierce her heart.

V: Finding of Jesus in the Temple

Jesus, Mary and Joseph glorify and praise the Heavenly Father in the Temple. Jesus remains in the temple and His parents knew it not. Mary and Joseph seek Him for three days with great sorrow of heart; they return to Jerusalem and find Him in the temple amidst the doctors. Mary and Joseph are filled with joy. Mary asks, "Son why hast Thou done so to us?" Jesus answers: "Didst thou not know that I must be about My Father's business?" Mary keeps the words of Jesus in her heart. Jesus returns with His parents to Nazareth and is subject to them.

Sorrowful Mysteries

Prayed on **TUESDAYS** and **FRIDAYS** and on **SUNDAYS** from **SEPTUAGESIMA** till **EASTER**

I: The Agony in the Garden

With the Apostles Jesus leaves the room of the Last Supper. By the institution of the Most Blessed Sacrament He has just given us the greatest proof of His love. He goes to Mount Olivet to pray and endure His agony of death. He prays, "Father, not My will, but Thine be done." His disciples fall asleep. . . Jesus reproach-

es Peter: "Couldst thou not watch one hour with Me? . . . Watch and pray that you enter not into temptation. . ." Jesus prostrates on the ground and sweats blood. An angel consoles and strengthens Him. Judas betrays Him; the Apostles forsake Him; Peter denies Him. Jesus is bound and taken before the high priest and council.

II: Jesus is Scourged

Jesus is brought before Pilate, unjustly accused and condemned to the scourging. He is stripped and bound to the pillar. For our sins of impurity, Jesus suffers this humiliation of being deprived of His garments. Our Savior is torn and lacerated by the cruel scourging. He suffers most intensely during this terrible chastisement. Copious streams of Blood from His open Wounds flow down and redden the ground.

III: Jesus is Crowned with Thorns

The mantle of derision is thrown around the shoulders of Jesus. A crown of thorns is cruelly pressed upon His sacred head. He is given a reed for a mock sceptre. The soldiers ridicule Him, give Him blows, spit upon His adorable Countenance and cry out: "Hail, King of the Jews." With the Blessed Virgin, adore Jesus as the true King of glory. Pilate presents Jesus to the Jews, saying: "Ecce Homo! Behold

the man!" The people cry out: "Crucify Him, Crucify Him!" Pilate washes his hands and condemns Jesus to death.

IV: Jesus Carries His Cross

The heavy Cross is thrown at Our Lord's feet. Jesus willingly offers Himself to the Heavenly Father as a victim for sins. He embraces and kisses the Cross as the altar on which our Redemption is to be accomplished. . . . Jesus, weighed down by His heavy Cross, walks the painful road to Calvary. . . . Several times He falls beneath its crushing weight. . . . Veronica wipes Our Lord's sacred Countenance with her veil. Mary meets her cross-bearing Jesus. Only one word passes between them: "My Son!" "My Mother!" Oh, the intense suffering of Jesus and His Virgin Mother! . . . The holy women console Our Lord.

V: Jesus Is Crucified and Dies on the Cross

Jesus is deprived of His garments and barbarously stretched out on the Cross. Large nails are painfully driven through His blessed hands and feet. He is raised on the Cross between two criminals. For three hours our Savior hangs on the Cross, every moment of which is an agonizing death for Him. Jesus offers His life to reconcile us with the Father. Mary, standing beneath the Cross compassionating

Jesus, suffers untold woe. Jesus is derided by His enemies. He prays for them and promises paradise to the good thief. Jesus is abandoned by His Father in heaven. He cries out, "I thirst!" "It is consummated!" "Father, into Thy hands I commend My spirit." Jesus dies on the Cross. The Heart of Jesus is transpierced with a lance. His Body is taken down from the Cross and laid in His Mother's arms.

Glorious Mysteries

Prayed on WEDNESDAYS and SATURDAYS and on SUNDAYS from EASTER till ADVENT

I: Resurrection of Our Lord

Jesus rises gloriously from the tomb and appears to His Mother. She adores Him with unspeakable joy. Jesus is seen by Mary Magdalen, then by the other holy women. Mary Magdalen tells St. Peter and St. John what she has seen at the grave. Jesus meets the disciples going to Emmaus. He appears to the eleven, then to all the Apostles, with Thomas, who adores Him, saying: "My Lord and my God!" For forty days Jesus frequently manifests Himself to the Apostles and Disciples.

II: Ascension of Our Lord into Heaven

Jesus, with Mary, the Apostles and disciples, goes to Mount Olivet. All adore Him. Jesus promises to remain with His

own to the end of the world. He once more blesses His Mother and His disciples and before their eyes ascends into heaven. Jesus is now sitting at the right hand of God the Father. Angels appear to His disciples and instruct them. Mary and the Apostles gather in the cenacle; Mary consoles and strengthens the Apostles.

III: The Descent of the Holy Ghost

For ten days, the Blessed Virgin Mary and the Apostles have prepared for the descent of the Holy Ghost. Suddenly the whole house is shaken as by a mighty wind, and fiery tongues come upon those assembled. He teaches the Apostles all truth and inflames their hearts with the fire of Divine love. The Apostles receive the gift of tongues. Mary prays for them and for the first Christians.

IV: Assumption of Mary into Heaven

The end of Mary's life is near. By heavenly inspiration the Apostles gather around their dying Mother. Mary assists at Holy Mass with inexpressible fervor and receives Holy Communion with greatest devotion for the last time. Mary is consumed by the desire to depart from this life and to be united with Jesus in heaven. Her soul separates from her body and is united with Jesus. . . The Apostles place her holy body in the grave. Mary is



taken up into heaven with body and soul, and exalted above all angels and saints.

V: Coronation of Mary in Heaven

Mary is crowned as the august Queen of heaven. God the Father crowns her as His beloved Daughter. God the Son crowns her as His dearest Mother. God the Holy Ghost crowns her as His chosen Spouse. Mary is crowned on account of her perfect love of God and man; she is crowned on account of her perseverance in the perfect practice of every virtue. In heaven Mary is the most perfect adorer of the Blessed Trinity, where she pleads our cause as our most powerful and merciful Mother. Mary is the joy of all the angels and saints throughout eternity.

PART IV

Indulgences

The Archconfraternity of the Holy Rosary

INNUMERABLE indulgences, both plenary and partial, may be gained by joining the Archconfraternity of the Holy Rosary. The foundation of this Archconfraternity, the oldest and largest in the world, was laid by St. Dominic himself.

About thirty-four Popes have approved and recommended the Archconfraternity, and have endowed it with indulgences. Father Faber says, "The Archconfraternity of the Holy Rosary can well be called the queen of indulgenced devotions."

The members of the Archconfraternity enjoy the special protection of the Mother of God and are justly called children of Mary. Mary will shield them in all dangers of soul and body, especially at the moment of death. Blessed Alanus wrote that once a servant of God was ravished in ecstasy into heaven. There he saw a beautiful book wherein were inscribed the names of all the members of the Rosary Confraternity. Names were continually being added by St. Dominic and St. Francis.

Conditions for Membership

1. Persons wishing to become members must have their **full name** (baptismal and **family name**) inscribed in the records of a church where the Rosary Confraternity has been canonically established.

2. The entire Rosary of fifteen decades must be said devoutly at least once a week, while thinking or **meditating** on the mystery belonging to each decade. **Meditation is an absolutely necessary condition for gaining the indulgences of the Archconfraternity of the Holy Rosary.** (It is not necessary to say the Rosary of five decades without interruption; to pray a decade at a time suffices.)

3. The rosary must be enriched with the Dominican indulgence.

4. The special intention of the Confraternity to be prayed for is the **extirpation of heresy and the conversion of sinners.**

Members of the Confraternity are entitled to participate during life, and after death, in all the good works of the Dominican Order and of the Confraternity of the Holy Rosary.

NOTE: The Archconfraternity of the Rosary has been canonically erected in the Adoration Chapel of the Benedictine Sisters of Perpetual Adoration at Clyde, Missouri, and names may be sent there for enrollment.

Plenary Indulgences

For the gaining of plenary indulgences, four conditions are usually prescribed: Confession, Holy Communion, visit to a church and prayer according to the intentions of the Holy Father. If confession is prescribed for an indulgence attached to a particular day, it may be made within the eight days immediately before or after that day. The faithful who are accustomed to confess regularly at least twice a month, and who receive Holy Communion daily or almost daily, may gain all occurring indulgences without actual confession, except in cases of Jubilee or similar extraordinary indulgences. Holy Communion may be received on the day preceding the day to which the indulgence is attached or on the day itself, or within the eight days immediately following. (Canon 931.)

A **plenary** indulgence may be gained:

1. On the **day of admission** to the Confraternity — Pius V, 1569; Gregory XIII, 1597.

2. At the **hour of death** — Leo XIII, Aug. 10, 1899.

*The visits for gaining the plenary indulgences may be made to any church or public oratory. But those who make their visits to a confraternity church, that is, to a church where the confraternity has been canonically established, can gain an additional plenary indulgence on all the feasts mentioned on page 60.

3. On Holy Thursday; two Fridays of choice during Lent; Christmas; Epiphany; Easter; Ascension; Pentecost.

4. On the festivals of the Blessed Virgin: **Immaculate Conception**, Dec. 8; **Purification**, Feb. 2; **Annunciation**, Mar. 25; **Visitation**, July 2; **Assumption**, Aug. 15; **Nativity**, Sept. 8; **Seven Dolors**, Sept. 15; **Presentation**, Nov. 21.

Toties Quoties Indulgences

The first Sunday in October, which is **Rosary Sunday**, is a day of special indulgences.* On this day not only the members of the Rosary Confraternity, but **all the faithful** can gain a **plenary indulgence** as often as they visit a **Confraternity church**, and there pray according to the intention of the Pope. Holy Communion may be received in any church.

Dominican Indulgence

This blessing is required for gaining the indulgences of the Archconfraternity

*All members of the Confraternity of the Holy Rosary who belong to or are living in a religious community, can gain these indulgences on the first Sunday of October in their community chapel the same as in a confraternity church. In fact, all inmates of convents, as also those who are living with Catholic communities in seminaries, colleges, monasteries, etc., can gain the indulgences by visiting their own church or chapel even though a visit to the confraternity church be otherwise prescribed.

of the Rosary. An indulgence of 100 days is granted for each **Our Father** and **Hail Mary**, if five decades are recited within the space of twenty-four hours. The individual decades may be said separately, but one must have the intention of saying five decades, and must complete the five in the same day. **Meditation on the mysteries is essential.**

Members of the Archconfraternity may gain an indulgence of **2025 days** (5 years and 5 quarantines) for each **Hail Mary**, if they say the Name of Jesus devoutly.

Crosier Indulgence

This indulgence is imparted to rosaries by the Canons of the Holy Cross, as also by all priests having the proper faculties. It consists of 500 days for each **Our Father** and **Hail Mary**, even when said singly — that is, not as a part of the Rosary. Meditation on the mysteries is not required. These indulgences can be gained simultaneously with others attached to the beads.

Apostolic or Papal Indulgence

The Apostolic or Papal indulgence is that given by the Pope or by a priest possessing faculties to impart the same. To gain this indulgence as applied to the rosary it is necessary to carry the beads on one's person or keep them near. It is for this the indulgence is granted. The recital

of the Rosary is the condition required. The indulgence is 100 days for each recital of the entire chaplet (not for each bead).

Those who are accustomed to recite a third part of the Rosary (5 decades) at least once a week, may, under the usual conditions of confession and Communion, gain a plenary indulgence on the following feasts: **Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, and All Saints**; also on the five principal feasts of the Blessed Virgin: **Immaculate Conception, Nativity, Purification, Annunciation and Assumption**; and on the feasts of **St. Joseph, St. John the Baptist, SS. Peter and Paul** and of all the other Apostles.

Brigittine Indulgence

This chaplet consists of **six decades**, each composed of **1 Our Father, 10 Hail Marys** and the **Apostles' Creed**; at the end, **1 Our Father** and **3 Hail Marys** are said (in all, **7 Our Fathers** in honor of the 7 joys and sorrows of Mary, and **63 Hail Marys** in memory of the 63 years of her life on earth). An indulgence of 100 days is granted for every **Our Father, Hail Mary** and **Apostles' Creed**; and 7 years and 7 quarantines for each recitation of this Rosary. A plenary indulgence once a year under the usual conditions is granted to all who recite at least 5 decades of this Rosary daily.

Other Indulgences

5 years for private recitation of five decades; 10 years once a day for recitation in company with others.

A plenary indulgence each time five decades are prayed in the presence of the Blessed Sacrament, whether exposed or not, on condition of confession and Communion.

The Rosary, an Irresistible Novena

Numberless graces have been obtained by making the so-called **Rosary Novena**. Our Lady herself prescribed this form of prayer to an Italian girl, Fortuna Agrelli.

For thirteen months Fortuna had endured excruciating sufferings and had been pronounced incurable by the most celebrated physicians. On February 16, 1884, she and her relatives commenced a novena of Rosaries. On March 3d the Queen of the Holy Rosary appeared to her, seated on a throne with the Divine Child on her lap, and holding a rosary in her hand. She looked very tenderly upon the sufferer.

"Queen of the Holy Rosary," pleaded Fortuna, "be gracious to me and restore my health. I have prayed to thee in a novena, but have not yet experienced thine aid." Mary replied that since Fortuna had invoked her by the title so pleasing to her,

she could no longer refuse her petition, and promised that if she would make three novenas she would obtain all. Later Our Lady once more appeared to her and said: **Whoever desires to obtain favors from me should make three novenas of Rosaries in petition, and three in thanksgiving.**

How to Make the Rosary Novena

The Rosary Novena consists of **twenty-seven Rosaries of petition and twenty-seven Rosaries of thanksgiving.** Apparently this is a very "laborious" novena, but how great must be its efficacy, since it was revealed by Mary herself. The novenas are made by **praying five decades of the Rosary each day, commencing with the Joyful Mysteries on the first day, the Sorrowful Mysteries on the next, and the Glorious Mysteries on the next, and repeating them in the same order till the end.**

The novenas of thanksgiving should be commenced immediately after those of petition, even though your prayer may not have been granted **in the way you desired.** You may rest assured, nevertheless, that you or the one for whom you prayed have received fruit from the prayer offered. **No prayer is ever said in vain.**

Remark — Here we wish to remark that private revelations, according to the decrees of Pope Urban VIII in the years 1634 and 1641, in so far as the Church has not decided upon them claim only human credence.

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